



MILITARY SERVICE CULTURE AND YOUTH: SOCIO-PHILOSOPHICAL TRANSFORMATIONS IN NEW UZBEKISTAN

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ABOUT ARTICLE

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Abstract: This article explores the socio-philosophical aspects of developing a military service culture among youth and the transformational processes within the context of “New Uzbekistan”. By analyzing the historical paradigms of the Timurid era and the Jadid movement, the study argues that military service acts not merely as a defensive tool, but as a crucial mechanism for social mobility, the formation of national identity, and “intellectual patriotism”. Integrating Ibn Khaldun's concept of Asabiyyah with theories of cognitive security, the research reveals the institutional role of the Armed Forces in integrating youth into modern state-building and civil society.

YANGI O‘ZBEKISTONDA HARBIY XIZMAT MADANIYATI VA YOSHLAR: IJTIMOIIY-FALSAFIY TRANSFORMATSIYALAR

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MAQOLA HAQIDA

Kalit so‘zlar: harbiy xizmat madaniyati, yoshlar integratsiyasi, ijtimoiy falsafa, ijtimoiy transformatsiyalar, intellektual vatanparvarlik, Yangi O‘zbekiston, Asabiyya.

Annotatsiya: Ushbu maqolada “Yangi O‘zbekiston” sharoitida yoshlar orasida harbiy xizmat madaniyatini rivojlantirishning ijtimoiy-falsafiy jihatlari hamda bu boradagi transformatsion jarayonlar tahlil qilinadi.

Tadqiqotda Temuriylar davri va jadidchilik harakati tarixiy paradigmalarini tahlil qilish orqali harbiy xizmat nafaqat mudofaa vositasi, balki ijtimoiy mobillikni ta'minlovchi, milliy o'zlikni shakllantiruvchi va "intelektual vatanparvarlik" ni rivojlantiruvchi muhim mexanizm ekanligi asoslab beriladi. Ibn Xaldunning Asabiyya konsepsiyasi kognitiv xavfsizlik nazariyalari bilan uyg'unlashtirilgan holda, Qurolli Kuchlarning yoshlarni zamonaviy davlat qurilishi va fuqarolik jamiyatiga integratsiyalashdagi institutsional o'rni yoritiladi.

КУЛЬТУРА ВОЕННОЙ СЛУЖБЫ И МОЛОДЕЖЬ: СОЦИАЛЬНО-ФИЛОСОФСКИЕ ТРАНСФОРМАЦИИ В НОВОМ УЗБЕКИСТАНЕ

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О СТАТЬЕ

Ключевые слова: культура военной службы, интеграция молодежи, социальная философия, социальные трансформации, интеллектуальный патриотизм, Новый Узбекистан, асабия.

Аннотация: В статье исследуются социально-философские аспекты развития культуры военной службы среди молодежи и трансформационные процессы в условиях «Нового Узбекистана». Через анализ исторических парадигм эпохи Темуридов и движения джадидов обосновывается, что военная служба является не только средством обороны, но и важнейшим механизмом социальной мобильности, формирования национального самосознания и «интеллектуального патриотизма». В исследовании концепт «асабия» Ибн Халдуна интегрируется с теориями когнитивной безопасности, раскрывая институциональную роль Вооруженных Сил в интеграции молодежи в современное государственное строительство и гражданское общество.

Introduction. The contemporary global landscape, characterized by rapid geopolitical shifts and ideological complexities, has fundamentally altered the paradigm of national security.

In this context, the development of a robust military service culture among youth has emerged not merely as a logistical necessity for defense, but as a profound socio-philosophical imperative. In modern state-building, particularly within the framework of transitioning societies, the armed forces function as an institutional nexus where civic duty, social mobility, and national identity intersect. The experience of “New Uzbekistan” serves as a compelling model in this regard. The Uzbek path of development prominently features an inseparable link between spiritual life and economic progress, emphasizing spirituality, enlightenment, and culture.

The primary strategic objective of the ongoing reforms is the transition from a “strong state to a strong civil society,” a process in which the socialization of youth plays a determinative role (Mirziyoyev 2021).

Social philosophy intricately examines society, its principles, and its primary spheres of activity, focusing on the essence of motion, transformation, and development occurring within the social fabric. The central object of this analysis is the human being – specifically, the youth – and their conscious social activity directed toward spiritual perfection. The formation of a military service culture among the younger generation requires an uncompromising intellectual struggle against alien ideologies, radicalization, and the politicization of religion. Recent sociological and theoretical perspectives emphasize that military service acts as a critical mechanism for youth social mobility, meritocracy, and social integration, moving beyond traditional paradigms of conscription to foster deep-rooted civic engagement (Krebs and Maisuradze 2024, 114). Consequently, the military institution must be conceptualized as an axiological bridge that strengthens the individual's trust in the state.

However, the institutional resilience of this military culture is neither automatic nor ahistorical. To understand the contemporary socio-philosophical characteristics of military service culture in Uzbekistan, it is essential to trace its ontological roots through key historical epochs. The stability of such a culture does not rely solely on the charismatic authority of leadership; it achieves institutional sustainability only when it is transformed into a transmissible spiritual value. Historically, this is evident in two critical paradigms: the rigorous meritocracy and social protection mechanisms of the Timurid era, and the transformative concept of “intellectual patriotism” introduced by the Jadid enlightenment movement in the early 20th century.

By analyzing these historical shifts, this article aims to demonstrate how the synthesis of historical military heritage and modern socio-philosophical demands shapes the current military strategy. It explores the consequences of the loss of social cohesion – conceptually aligned with Ibn Khaldun's notion of *Asabiyyah* (social solidarity) – during periods of institutional decay (Rahman, Smith, and Lee 2024, 46). Furthermore, it investigates how the modern

conceptualization of civil-military relations is crucial for societal stability and the patriotic education of youth (Lacsny 2024, 3). Through this multidimensional lens, the article argues that the Armed Forces are not only a guarantor of security but a fundamental school of intellectual patriotism, laying the conceptual groundwork for the continuous socio-cultural renaissance of the nation.

The Socio-Philosophical Paradigm of the Timurid Era

The historical embodiment of these socio-philosophical principles manifested prominently during the Timurid era. The stability of the military culture under Amir Timur (Tamerlane) depended not only on stringent discipline but also on the state's comprehensive fulfillment of the soldiers' social needs. From a socio-philosophical perspective, this process served as an axiological bridge, cementing the individual's loyalty to the state apparatus. In his Institutes (Temur tuzuklari), Timur explicitly positioned the social protection of the sipahis (warriors) as the bedrock of state security. By demanding the strict observance of soldiers' rights, the ruler emphasized that the inviolability of the state rested on their dedication (Temur 2011). This systemic approach cultivated a culture in which the serviceman recognized himself not merely as a faceless instrument of society, but as a socially protected and highly valued citizen.

Furthermore, Timur's army exemplified a paradigm of open social mobility. Through exceptional bravery and dedicated service, a rank-and-file soldier could ascend to the highest echelons of military command. This strict meritocracy and the equitable distribution of rewards established a foundational ethos wherein military service was perceived by the youth as the most reliable trajectory toward personal self-actualization and social prestige. In this context, the phenomenon of military discipline was not viewed through the prism of blind fear, but rather as a profound spiritual responsibility rooted in order and justice. This historical approach directly resonates with the contemporary value-based principles driving the socialization of youth within the Armed Forces of Uzbekistan.

However, military culture achieves institutional sustainability only when it transcends the charismatic authority of a single leader and crystallizes into a transgenerational spiritual value. Following the collapse of the Timurid Empire and the subsequent rise of the fragmented Khanates (the periods of feudal decentralization), the culture of military service retreated from its supreme ideal of defending a unified homeland. The military apparatus degraded into disjointed mercenary bands, and the serviceman was reduced from a defender of a centralized state to a mere tool serving the narrow interests of parochial factions.

This deep institutional decay can be analytically framed through Ibn Khaldun's classic concept of *Asabiyyah*, or social solidarity (Ibn Khaldun 2015). Modern sociological theory posits

that Asabiyyah remains a critical analytical tool for understanding social cohesion, state-building, and military resilience in fragmented societies (Rahman, Smith, and Lee 2024, 48). The crisis of the military system during the Khanate era was not merely a consequence of military-technical backwardness, but a profound rupture in the chain of loyalty and the total erosion of Asabiyyah that once bound the society together. From a synergetic viewpoint, an entropic “chaos” overwhelmed the military organization, leaving the societal structure critically vulnerable to external threats and eventual colonial expansion.

The Jadid Movement and the Concept of Intellectual Patriotism

The crisis of national identity and the loss of military-political independence during the colonial period eventually catalyzed a profound socio-philosophical awakening at the turn of the 20th century, spearheaded by the Jadid enlightenment movement. Thinkers such as Mahmudkhodja Behbudiy and Abdulla Avloni recognized that in an era dominated by advanced industrial powers, traditional military valor and mere emotional attachment to the homeland were insufficient for national survival. They fundamentally redefined patriotism, transforming it from a passive emotional state into an active, intellectual duty. As Avloni famously articulated in his moral treatises, the true progress and security of a nation depend intrinsically on the continuous education and moral upbringing of its youth (Avloniy 1992).

Behbudiy further expanded this paradigm by advocating for the mastery of modern sciences and global languages as the ultimate weapons for national defense and development, moving the battlefield from the physical to the intellectual domain (Behbudiy 1999). From a contemporary socio-philosophical standpoint, the Jadids laid the groundwork for what can be termed “intellectual patriotism.” In the modern digital era, characterized by complex information warfare, ideological subversion, and the rapid spread of radicalism, this concept is more relevant than ever. Recent studies on cognitive warfare emphasize that protecting the youth requires the establishment of “cognitive sovereignty,” where critical thinking and intellectual resilience serve as the primary defensive shields against psychological and ideological manipulation (Brcic 2025, 171).

Therefore, within the framework of modern military service culture, physical preparedness must be inextricably linked with cognitive security. The Armed Forces of New Uzbekistan are increasingly adopting this dual approach, ensuring that military and patriotic education instills not only tactical proficiency but also the intellectual fortitude necessary to navigate and neutralize modern informational threats. The Jadid philosophy, thus, provides a vital historical continuity for contemporary strategies aimed at safeguarding the cognitive and moral integrity of the youth,

turning the modern soldier and citizen into an intellectually equipped defender of the state's socio-cultural sovereignty.

Concluding Remarks. In conclusion, the socio-philosophical development of a military service culture among the youth of Uzbekistan is a multidimensional process that extends far beyond traditional defense paradigms. It is fundamentally about cultivating a resilient, intellectually equipped, and socially integrated citizen. By synthesizing the meritocratic traditions and social protection mechanisms of the Timurid era with the “intellectual patriotism” of the Jadid movement, modern state-building efforts possess a profound historical foundation to forge a strong civil society.

The armed forces play an indispensable role in this socio-philosophical matrix. As contemporary research indicates, robust civil-military relations and the deep social embeddedness of the military institution are essential for societal stability and the successful integration of youth into the broader civic framework (Lacsny 2024, 15). Transforming military service into a comprehensive school of intellectual and moral development provides the necessary *Asabiyyah* (social solidarity) to counteract modern fragmentation. Ultimately, by instilling both physical readiness and cognitive security, the military service culture serves as the ultimate safeguard of the nation's sovereignty, laying the conceptual and practical groundwork for the Third Renaissance of New Uzbekistan.

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